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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

OUR NEXT EXPEDITION.

THE Liberia Packet will sail on her second voyage to Cape Palmas on the 1st of September, and we take this opportunity of notifying those, who are desirous of sending out any of their people, to give us early advice thereof, stating particularly, their numbers, character, age, &c. &c. We shall be ready to give any information that may be desired, as to their passage, outfit, disposition when arriving in the colony, etc.

To our colored friends we have one word to say. We have often and again given you sketches and details concerning the Maryland colony at Cape Palmas. We have given you geographical descriptions of the country, of the natural productions of the soil, the facilities of gaining a livelihood there, the practicability of securing all the necessaries and many of the luxuries of life. We have, from time to time, given you statistics of the improvements of the colony, the schools, the churches and the public buildings, devoted exclusively to the use of the colonists. We have reiterated the most important fact connected with this whole subject, viz: that the colony of Liberia confers on the colored man that boon which he no where else can at this time obtain in the civilized world—perfect, untrammelled *liberty*, liberty in its broadest sense, consistent with the administration of government, and that government too, entirely his own. All these statements and positions you have most of you heard confirmed by eye witnesses, of your own color, by the partakers and recipients of these advantages and blessings, who have, from time to time, returned to this country, merely to induce their former friends to join them in their new home. We have made these statements and representations at once as matters of official duty and conscience. After long residence in that land of the *free African*, we could not forbear our testimony, we could not conscientiously hold our peace. By thus proclaiming aloud, what seemed to us the only practicable road to *worldly* salvation to the colored man, we felt that, in a degree at least, we had done our duty; nor did we once apprehend that our efforts would have been so utterly fruitless. We did not expect to be forced at this late hour to exclaim, “We have piped unto you, and ye have not danced.” But we

believe we are not the first whose proclamation of glad tidings has been for a time set at naught; nor do we in the least depair of ultimately effecting an object, which our *heart* tells us, is *great* and *good*.

But we now propose to use the argument of the thing, not of words. There is the "Liberia Packet." Six months since she was on the stocks. She has been once to Liberia, freighted with aspirants to freedom and liberty. She has returned again to this port laden with the products of that country. She brought home not one, two or three, but twelve witnesses, ready to declare to you "the words of truth and soberness." They are not hirelings—they are not suborned, perjured witnesses and slaves—they come not at the call or command of the "Colonization society," or any other society, but are engaged in the prosecution of their own labors, pursuits and purposes—and when these objects are accomplished, they will again return to their home. There, we say, is the Liberia Packet; and if it is an object for any of you to see for yourselves, if there is, for you, a better country, a better government than this, go and see. In four months from the 1st of September, the day of her sailing, she will again return to this port, and then, if you choose, you can return to your brush or razor stop, your curry comb or your dray cart. If, after having once enjoyed the bland breezes of the tropics, after having seen the free ocean waves dashing on the free soil of Liberia—if after having seen the thriving towns of Monrovia and Harper, with their schools, churches and halls of justice—if after having seen the magnificent palm waving over the hamlet of the contented and free colonist, you can again return to the lanes and alleys of a crowded city, or quarter on some worthless pine barren of some lordly proprietor, and take permanent rank below a refuse European population, without any privilege, save to toil, or any liberty, but to live? Do so—and thereby confirm the assertions of your worst enemies.

DR. ALEXANDER ON COLONIZATION—CONTINUED.

The 3d Chapter of this work contains a brief history of the origin or first conception of re-colonising the expatriated Africans, in the land of their ancestors, and we trust no apology will be required of us for giving it entire. The whole matter relative to Dr. Hopkins and his promising protégés, is entirely new to us, and doubtless so to most of our readers. The names of Dr. Hopkins the veritable founder of Hopkinsianism, and Dr. Stiles of Yale College, the Historian and almost cotemporary of the Regicides, sound strangely indeed as "Fathers" of the colonization scheme; but, "It is a legacy worthy of such fathers."

ORIGIN OF AFRICAN COLONIZATION.

"If the scheme of colonizing the free people of colour, on the coast of Africa, should eventually prove successful, it will hereafter become a matter of curious and interesting inquiry, where, and with whom, the idea of such a colony first originated. As it relates to America, it has commonly been supposed, that the first distinct idea of transporting the descendants of Africans to the land of their forefathers was entertained by the Legislature of Virginia. But it is a fact well known, that the colony of Sierra Leone had been planted on the western coast of Africa, some time before the secret resolutions, on this subject, were adopted by the General Assembly and Senate of the state of Virginia.

"There is reason to believe that, in England, Granville Sharpe, always the zealous friend of the African race, was the projector of the scheme for colonizing the people of colour at Sierra Leone. The credit of originating this plan would seem then to belong to that distinguished philanthropist; but I must put in a plea for a person whose name has scarcely ever been mentioned in connexion with African colonization. The person to whom I refer is the Rev. Samuel Hopkins, D. D., of Rhode Island. As the part which he acted in regard to the African race is very interesting, and very little known, I will, from the memoir of his life by the Rev. John Ferguson, extract such facts as have a bearing on this subject. Dr. Hopkins is well known, not only in this country, but in Great Britain and Ireland, as a theological writer. In fact, he is the author of a system of theology, and of a number of lesser works, in which he maintains a number of tenets so much at variance with old Calvinistic opinions, that his system has, with his consent, been denominated Hopkinsianism. That Dr. Hopkins was an eminently pious man, was never doubted by any who were acquainted with his character. But we are at present only concerned with his life so far as his conduct had relation to the African race.

"At the time when Dr. Hopkins settled at Newport, the slave trade was carried on by the merchants of Rhode Island to a great extent, and the lawfulness of the traffic had not been called in question. Slavery was common in New England; and in Newport nearly all persons able to purchase slaves, were slaveholders. Indeed, Dr. Hopkins himself, while he resided at Great Barrington, was the owner of a slave whom he sold before coming to Newport. The iniquity of the slave trade seems before this time to have occurred to none; at least it had been denounced by no one. The subject was now taken up and seriously considered by Dr. Hopkins, and the result was a deep conviction of the injustice of the trade, and of the evils of slavery itself. He felt that some remuneration was due to Africa for the injuries inflicted on her by our country, and immediately began to think of a plan of educating some persons of the African race, and sending them back to civilize and evangelize the savages of that dark continent. Although the people of Newport were deeply engaged in the slave trade, and derived their wealth very much from this source, and his own people as much as others, yet he determined to lift up his voice against it; and accordingly, several years before the commencement of the revolutionary war, he preached a sermon to his people pointedly condemning this iniquitous traffic. The effect of this discourse was very different from what might have been apprehended; for, instead of arousing their opposition and resentment, as he feared, it produced a general conviction that the whole thing was wrong. The people were surprised that they had never viewed the practice in the same light before. And it was not long before his church passed a resolution, "That the slave trade, and the slavery of the Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the gospel, and therefore we will not tolerate it in this church."

"In furtherance of this scheme of educating Africans to be sent back to their own country to instruct their countrymen, Dr. Hopkins appropriated the money which he had received for the slave sold by him while resident at Great Barrington. And as he knew that a solitary individual could accomplish little in such a work, he set himself to form an African missionary society, to educate and send out missionaries to carry the gospel to that benighted region. So much was his heart engaged in this enterprise, that, besides the sum already mentioned, contributed by himself, he borrowed on his own responsibility, as much as was required to purchase a

slave whom he wished, after preparation to send to Africa. He also exerted himself to procure the emancipation of three others, and to obtain means for their education. To accomplish his object he corresponded with the society in Scotland "For the Promotion of Christian knowledge." And in conjunction with Dr. Stiles, then a pastor of a congregation in Newport, but afterwards President of Yale College, he made an appeal to the public in behalf of the object which he had in view. This address was published in August 1773. The following is the substance of the address:—"There has been a design formed, and some attempts have lately been made, to send the gospel to Guinea, by encouraging and furnishing two men to go and preach the gospel to their brethren there. To all who are desirous to promote the kingdom of Christ on earth, in the salvation of sinners, the following narrative and proposals are offered, to excite their charity and solicit their prayers. There are two coloured members belonging to the First Congregational Church in Newport, on Rhode Island, named Bristol Yamma and John Quamine, who were hopefully converted some years ago, and have from that time sustained a good Christian character, and have made good proficiency in Christian knowledge. The latter is the son of a rich man at Annamboe, and was sent by his father to this place for education among the English, and then to return home. All this the person to whom he was committed promised to perform for a good reward. But instead of being faithful to his trust, he sold him for a slave for life. But God, in his providence, has put it into the power of both of them to obtain their freedom. These persons, thus acquainted with Christianity, and apparently devoted to the service of Christ, are about thirty years old; have good natural abilities, are apt, steady, and judicious, and speak their native language; the language of a numerous, potent nation in Guinea, to which they both belong. They are not only *willing*, but *desirous* to quit all worldly prospects, and risk their lives in attempting to open a door for the propagation of Christianity among their poor, perishing heathen brethren. The concurrence of all these things has led us to set on foot a proposal to send them to Africa, to preach the gospel there, if in any good degree qualified for this business. * * * What is now wanted and asked, is money to support them at school, to make the trial, whether they may be fitted for the proposed mission. * * * As God, in his providence, has so far opened the way to this by raising up these persons, and ordering the remarkable concurring circumstances and events which have been mentioned, and there is probably no other instance in America where so many things conspire to point out the way for a mission of this kind, with encouragement to pursue it, may it not be hoped that it will have the assistance and patronage of all the pious and benevolent?

"And it is humbly proposed to those who are convinced of the iniquity of the slave trade, and are sensible of the great inhumanity and cruelty of enslaving so many thousands of our fellow men every year, with all the dreadful and horrible attendants, and are ready to bear testimony against it in all proper ways, and do their utmost to put a stop to it, whether they have not a good opportunity of doing this, by cheerfully contributing, according to their ability, to promote the mission proposed. And whether this is not the least compensation we are able to make to the poor Africans for the injuries they are constantly receiving by this unrighteous practice.

"But aside from this consideration, may we not hope that all who are heartily praying, 'thy kingdom come,' will liberally contribute to forward this attempt to send the glorious gospel of the blessed God to the nations who now worship false gods, and dwell in the habitations of cruelty, and the land of the shadow of death, especially as the King of Zion has

promised, that whosoever parts with any thing in this world for the kingdom of heaven's sake, shall receive manifold more in this present time, and in the world to come, everlasting life?"

The preceding address was subscribed by Ezra Stiles and Samuel Hopkins, and dated August 31, 1773.

The effect of this sensible, sober, and pious circular was, that contributions to the amount of more than one hundred pounds, were sent in, of which thirty pounds were received from the society in Scotland for promoting Christian knowledge. The answer to the circular from that society shows that they took a lively interest in the novel enterprise, and deserves to be preserved. It is as follows:—"The perusal of this memorial, gave great satisfaction to the Directors, while it excited their admiration at the various, secret, and most unlikely means, whereby an all-wise Providence sees meet to accomplish his gracious purposes. At the same time they rejoiced at the fair prospect now afforded, to extend the Mediator's kingdom to those nations, who dwell at present in the habitations of cruelty, and in the region and shadow of death. After saying so much, it is almost unnecessary to add, that the plan suggested in your memorial, received the warmest approbation of the directors of the society; and that they highly applauded your pious zeal in this matter, which they earnestly wish and hope may be crowned with success."

"They received also communications from several ecclesiastical bodies, expressive of their cordial approbation of the enterprise.

"To prepare the two young men before mentioned for their missionary work, it was judged expedient to send them to Princeton, New Jersey, to be for a season, under the tuition of the Rev. Dr. Witherspoon, the President of the New Jersey College. How long they continued in this place, or what proficiency they made in their studies, we are not informed. The interest which Dr. Hopkins felt in every thing which related to the former history of these young Africans, was remarkable. Having heard that at Cape Coast Castle, there resided a native of Guinea, who had not only been converted from Paganism to Christianity, but had been admitted into the sacred ministry, and was then a missionary under "The Society in London for the Propagation of the Gospel," he wrote to him to inquire respecting the family of John Quamine; and at the same time, informed him of the circumstance of his having been sold into slavery, and also described the several members of his family, who were left in Africa, as received from himself. Philip Quaque, for that was the name of the missionary, upon the receipt of Dr. Hopkins's letter, made the requisite inquiries, and with complete success. This letter is so interesting, that we cannot deny ourselves the pleasure of laying a copy of it before our readers. "It is with inexpressible pleasure that I acquaint you, that my inquiries after the friends and relations of that gentleman have met with the desired success. The minute account he entertained you with, of his family and kindred, is just. His mother's name is as you have written it, who is still alive, and whom I had the pleasure of seeing. But the bowels of maternal affection—in truth I declare it—seemed ready to burst, and break forth in tears of joy, like Jacob when he heard that his beloved son Joseph was yet alive. The joy it enkindled in expectation of seeing once more, the fruit of her womb, before she with her grey hairs goes down to the grave, fills her with ecstasies of joy, resembling Jacob's; and she breaks forth, and says, 'It is enough—my son is yet alive. I hope, by God's blessing, to see him before I die.' His uncle is called by the same name as that which you have given him. In short, every circumstance is agreeable to the description given in your letter. A great personage in his family, whose name is Oforee, and

now enjoys his father's estate, desires with great importunity, that I should petition you, that he may be returned to them, as soon as may be; and promises that nothing shall be wanting, to make him and all about him, comfortable and happy, among his own kindred. And the whole family join in requesting me to render you all the grateful acknowledgments, they are able to return, for your paternal care and affection, exercised toward him; and beg me to tell you that it is not in their power to requite you for all your trouble; they, therefore, hope that the good God of Heaven will recompense you hereafter for your labour of love bestowed on him."

"In another letter, from the same person, he says, "The mother is still looking with impatience for the return of her son, once dead and lost. She, and the principal cousin, who possesses the estate of his father, join in earnestly entreating that you would, in your Christian love and charity to them, send the lad again, that he may receive their cordial embraces, looking upon themselves able to support him.

"I received the charitable proposals, and sincerely thank you therefor. And I am joyful to hear there are Africans with you who partake of the blessings of the gospel, and in time may be the means of promoting the greatest and best interests, of Africans here. I wish to God for its speedy accomplishment when the nations who are not now called the children of Jehovah, shall become the prophets of the Lord, and the children of the living God. May the benediction of the Almighty prosper all your undertakings to the saving of many souls!"

"Some time after this information respecting the family of John Quamine was received, a native of Annamoe arrived at Newport, and confirmed all the accounts given above. He appeared to be a sensible and inquisitive man, and of good moral character. He was also a relative of Quamine. He expressed a strong desire to learn to read, and to be instructed in the Christian religion. He appeared to be sensible that his countrymen were destitute of the knowledge of the true method of pleasing God and obtaining his favour, and said, that he had heard that the Christians were in possession of a revelation from Him, and he desired to become acquainted with its contents. He said, moreover, that there were many young men in his country who had a strong desire to read and write, and would even come to America to be educated, if they were not afraid of being deceived and sold, as was Quamine. He appeared to be much pleased when informed that there was a plan in contemplation for sending back some of the African race to teach the people.

"Besides the two already mentioned, who now only waited for a good opportunity of sailing for Africa, there was a third, named Salmur Nuba, a member of the Second Congregational Church, in Newport then under the pastoral charge of Dr. Stiles; a promising young man, of about twenty years of age, possessing good talents, and, apparently, ardent piety. This young man had his freedom given to him, and was greatly desirous of attempting, in some way, the propagation of the gospel among the Africans. It was much desired to have this young man prepared to be a teacher or preacher in his native country, but the funds which the society had been able to collect were entirely inadequate. It was, therefore, resolved to make another appeal to the Christian public for further aid; accordingly, another address was prepared, an extract from which is as follows:

"Since it has pleased God so far to succeed this design, in his providence and in such a remarkable manner to open the way from step to step, and given such hopeful prospects, and good encouragement to pursue it, we think it our duty still to prosecute it, and we ask the benefactions of all who

are willing to promote an undertaking in itself so benevolent; and which, though small in its beginning, may hopefully issue in something very great, and open the way to the happiness and salvation of multitudes; yea, of many nations who are now in the most miserable state, ready to perish in the darkness of heathenism. We beg leave, also, to observe, that the present state of our public affairs is so far from being a reason for neglecting this proposal, that it seems rather to afford strong reason to encourage it. For while we are struggling for our civil and religious liberties, it will be peculiarly becoming and laudable, to exert ourselves to attain the same blessings for others, as far as it is in our power. And when God is so interposing, and ordering such a series of events in our favour, in this time of general distress, is there not a special call to pay this tribute to Him, as a likely method to obtain the continuation of his favour?" This circular, as the former one, was subscribed by Ezra Stiles, and Samuel Hopkins, and was dated April 10, 1776, Newport, Rhode Island.

"But soon after the publication of the preceding address, the people of Newport, and Dr. Hopkins and his congregation among the rest, experienced the calamities of war. They were driven by the enemy from their homes, and the Africans from their studies. Thus, all opportunity of sending these designated missionaries to Africa was cut off; and not only so, but the pecuniary resources of the country were exhausted, and the members of the missionary society were scattered. Besides these discouraging circumstances, before the war was concluded and peace restored, one of the young men who had been in training for this service, was called away by death. Thus, this promising enterprise, into which Dr. Hopkins had entered with so warm a zeal, was frustrated by the mysterious, but all-wise, providence of God. Yet the agitation of this subject was not without its salutary effects. It was the first movement in behalf of poor, injured Africa. A wave was now put in motion which we trust will not cease its agitations until it bears on its bosom all the sable descendants of Africa to the land of their fathers. Besides, we consider this extraordinary enterprise as one which has a real connection with the scheme of African colonization, now in a course of execution. The connection may be thus traced. It is an ascertained fact, that Dr. Hopkins corresponded on the subject of sending these Africans back to Africa, with Granville Sharpe, the celebrated philanthropist, by whom, in all probability, the plan of settling a colony at Sierra Leone was devised. And the recollection of this scheme of Dr. Hopkins, to send back to Africa some of her sons as missionaries, in all probability suggested the idea of African colonization. Whether this conjecture is correct or not, it is evident that Dr. Hopkins was the first who conceived the idea of sending converted Africans to their native land, for the sake of communicating the knowledge of Christianity to their benighted countrymen.

"After the revolutionary war was terminated, by the acknowledgment, on the part of Britain, of the independence of these United States, Dr. Hopkins and his flock returned again to Newport; and although the prospect of sending to Africa the persons who had been prepared for that mission was rendered impossible, by reason of the decease of one of the young men, and by the total want of adequate funds for the execution of that enterprise, yet his zeal in behalf of the African race was in no degree diminished. He wrote and published a pamphlet in favour of the emancipation of the Africans held in bondage in this country, which was, probably, the first treatise on that subject from any pen. He also reorganized the society which had been scattered during the war, to the funds of which, though poor, he was by far the largest contributor. Having received nine hundred

dollars for the copy-right of his System of Theology, he gave one hundred to promote the objects of this society, and he still encouraged himself and his friends to proceed in their benevolent enterprise. "The way," said he "to the proposed mission still lies open, and the encouragements in it are as great as ever. All that is wanting is money, exertion, and missionaries to undertake it. There are religious blacks to be found who understand the language of the nations in those parts, who might be employed if they were properly encouraged; and if they were brought to embrace Christianity, and to be civilized, it would put an end to the slave trade and render them happy; and it would open a door for trade which would be to the temporal interest both of the Africans and Americans. As attention to the propagation of the gospel appears to be now spreading and increasing in America, it is hoped that the eyes of many will now be opened to see the peculiar obligations they are under to attempt to send the gospel to the Africans, whom we have injured and abused so greatly, more than any other people under heaven, it being the best and only compensation which we can make them." It is truly wonderful how just and mature were the sentiments of this wise man, respecting the advantages which would accrue from the civilization and christianization of Africa. The very reasons which are now urged by the friends of African colonization, namely, the suppression of the slave trade, the promotion of a trade mutually profitable to the parties, and the establishment of peace and prosperity among the natives of that continent, are here distinctly referred to. The preceding citation is from Dr. Hopkins's 'Life of Susannah Osborn.'

"But, although Dr. Hopkins was disappointed in the hope which he had so fondly entertained of sending missionaries to Africa, it is a remarkable fact, that two of those young Africans instructed by him with a view to this mission, in extreme old age went to Liberia, when the colony was planted there. One of these was Deacon Gardner, a man well known throughout New England, and especially in Boston. The history of this man is not only remarkable but somewhat romantic. He was a native of Africa, but was brought to this country in the year 1760, when only fourteen years old. He very soon manifested extraordinary talents, and after receiving a few elementary lessons, he quickly learned to read by his own unaided efforts. In the same way he learned music, in which art he became such an adept that he composed a large number of tunes, some of which have been highly approved by good judges. He was long a highly esteemed teacher of vocal music in Newport, where many resorted to his school for improvement in this delightful art. One of the most extraordinary things in the history of this man, was his ability to speak his vernacular tongue with ease and fluency at the age of thirty, when he had been absent from his country for sixteen years, having been brought away when only fourteen years of age. His uncommon talents attracted the attention of Dr. Hopkins, and his ardent piety gained his high esteem. He, therefore, marked him out as a suitable person to be sent as a missionary to Africa, and set himself to work to obtain his freedom, in which, after some time, he was successful. But there is a circumstance connected with his emancipation which is so extraordinary, that if it were not so well authenticated we should hesitate to mention it; as to some of our readers it may probably savour too much of enthusiasm. But in fact it is nothing else than an evident and somewhat extraordinary answer to prayer. Gardner was the slave of Captain Gardner, whose name he assumed. By the indulgence of his master he was allowed to labour for his own profit, in whatever scraps of time he could save from his daily work; and all that he gained was devoted to the obtaining his own freedom, and that of his family. Being often discouraged at the slow pro-

gress he made, he was advised by a pious deacon of Dr. Hopkins's church to try the efficacy of prayer and fasting, and see if he would not get along more successfully than by labour alone. In compliance with this advice, having gained a day, he determined to spend it in fasting and prayer, but communicated his purpose to no one but Dr. Hopkins and a few pious friends. His master, totally ignorant of the manner in which his slave was occupied, sent for him about four o'clock in the afternoon, but was told that Gardner was engaged about his own business, this being his gained day. "No matter," replied his master, "call him." And when the slave appeared, he put into his hand a paper on which was written the following words, "I, James Gardner, of Newport, Rhode Island, do this day manumit and release, forever, Newport Gardner, his wife and children." Some conditions were annexed which were of easy performance. The slave, thus unexpectedly emancipated, expressed, of course, fervent gratitude to his late master, who now had become his benefactor, but still warmer thanks to his Father in heaven, who had so signally answered the prayers which he had been offering up that day for his freedom, even before he had finished his supplications.

"During a long life, this man had his mind directed to Africa, and when the colony of Liberia was established, though advanced to his eightieth year, yet he embraced the opportunity of going to his native country. With a view to his going to Liberia, he and several others were, in Boston, constituted into a Christian church, of which he was immediately ordained a deacon, together with Salmur Nuba, another of Dr. Hopkins's promising young Africans, of whom mention has already been made. The solemn exercises connected with the constitution of this church, were conducted by Dr. Jenks, Dr. Wisner, Dr. Edwards, and Dr. S. E. Dwight. The public solemnity was closed by an anthem, composed by Deacon Gardner, and set to words selected from several passages of the sacred Scriptures, exceedingly appropriate to the interesting occasion. This little band of African Christians embarked for Africa on the 7th of January, 1826, in company with the Rev. Horace Sessions.

"This undertaking of Deacon Gardner, to return to his native land, at an age so advanced, was not the effect of any sudden impulse or temporary excitement, but was the breaking out of that flame of love to Christ and to his kinsmen according to the flesh, which had been enkindled in his bosom, in Dr. Hopkins's study, half a century before. Thus, after an absence of more than threescore years, this patriarchal man set sail for Liberia, to assist in laying the foundation of an infant colony, which he hoped would be the germ of a great and free and happy republic, which might shine as a light to illumine the dark regions of Africa, and be an asylum for the coloured race in this country, who are here destitute of those privileges, and that respectability which the colonists in Liberia so richly enjoy.

"What the end was, of this remarkable man, we have not been informed. He was too far advanced in years to take an active part in the affairs of the colony, but his example and his counsels may have been of eminent service to those engaged in this arduous enterprise."

In our next No. we propose giving an abstract of the history of the formation of the American Colonization Society, together with the proceedings of the Virginia Legislature, the U. S. Congress, and the Executive, relative to the founding of Colonies on the Coast of Africa.

(From the Spirit of Missions.)

EXTRACTS FROM DR. SAVAGE'S JOURNALS.

First appearances in the African character not to be relied on—difficulties under which the schools labor—trials of the Missionaries.

I have made little reference, hitherto, to my school, because,

1st. In the opening of a Station, things are necessarily in a forming stage, and therefore, involve more or less uncertainty.

2d. Experience of African character has taught me, that you cannot rely upon first appearances. No beings promise more, and none perform less. Many circumstances exist, and facts occur, at the inception of operations at a giving point, that would be full of interest, provided there would be *permanency*, but this, it being likely, will not exist; to relate such and such things would be to convey false impressions, and create hopes, that in all probability will not be realized.

Some members of my school promise good things for the future, and of their usefulness I have strong hopes, but others again, (especially in the Female Department, most of whom we brought from Mt. Vaughan,) disappoint us, and often prove causes of great trial. Their course is too often like the footpaths of their parents, while roaming in their native forests; and these are strikingly illustrative of the character of the people at large. They often run in a direct course for some distance, but a small object arising, even a bush that would require but a child's effort, to throw aside, will cause a sudden and disagreeable *crook*, so that four times the distance, and perhaps the same proportion of time, will be requisite to get back into the same line; besides, more than probably so, a puddle or slough will have to be encountered before the circuit is accomplished.

They have been inured from their infancy to all that is bad and debasing, and that without restraint from their parents. A course of vice is the only course in which they are trained. To steal adroitly, to cheat or over-reach all with whom they deal, and to indulge "to the full," the vilest of the passions, and do all this without detection, where detection would involve serious consequences, is the height of education among this people. Reproof is never given by a parent to a child for theft and its cognate vices, except when detection follows; and then only for not having "head enough," i. e. cunning, to escape exposure. The child that cannot do this, promises little for success in adult life.

In respect to the future, they believe that all souls will pass through an intermediate place from death, (affording a dim outline of the Romanist's idea of Purgatory,) called *Meru* (pronounced Maroo,) on the way to their final destination, where they recount "the deeds done in the body;" and he who can relate the greatest number of hair-breadth escapes, marvellous feats, and piratical transactions, no matter how deep the dye of his brother's blood upon his soul, will wear the crown!

It is no uncommon thing for mothers, when influencing their children to revenge a wrong, or do some great deed, or wives their husbands, to say, "When you come to *Meru*, what will you say? You go say nothing?" Parents teach their children never to receive a blow, but to give in return two for one; one for retaliation, the other for revenge. I have seen mothers beat their children even under three years of age, because they yielded in a fight! If children are seen quarrelling, they are encouraged to go on, because, say their parents, "it gives them a *strong heart*." But a few days since, I asked an old woman of high standing, and who professes to be a great friend, why she did not bring a little grandson, who was often with her, to school; she replied, "Oh, he's a fool, he has no head, (no

sense;) if another boy strikes him, he won't strike back. I've beat him often for that thing, but he won't do it; he fears plenty."

Visit to a Krooman.

May 30th.—Was called to town to-day, to see a Krooman just landed from a Liverpool vessel, who was frost-bitten in coming off the English coast. I found him in a pitiable condition—every toe on his left foot, with the adjoining bones, had sloughed off, besides every finger on both hands, to the extent of one or two joints. He was totally helpless, and greatly cast down, knowing undoubtedly that a helpless man is a friendless one among this people. Having completed a small building on the Mission premises, under the imposing title of Hospital, I requested that he might be sent to me, saying, that I would take care of him till he recovered or died. He was brought the next morning, without even his chest, of which, with all his earnings for two or three years, he had been robbed. They had taken even the bandage cloths and ointment which had been given him by his captain on landing. The poor boy seemed to feel very much this unkindness, but it is something which he no doubt expected, and that of which in all probability he has been guilty himself.

Discovery by the School Girls of an old woman Deserted by her Relations.

May 9th.—Several of the school girls came to-day to Mrs. Savage, with apparent concern, two with tears in their eyes, saying that an old woman who had been cruelly neglected by her family, and to whom we had given food and shelter for some time, had been stoned and knocked down by some boys in town. This is the second instance of an old woman being left by her family, to die by starvation, during our residence at this place. Our girls found them both out; how many more exist? we cannot tell, for they are evidently kept from us. She was discovered in a distressed condition; the first intimation we had of it, was the girls asking permission to take some fuel and a portion of their food to "old *Tetch*," who was blind and "close starving." We have found out that it is of little benefit to send food in such cases, unless it is by some one who can stay by the recipient and keep the spectators from stealing it; we, therefore, thought it best to bring the old woman on the premises, and did so, appointing certain girls to take charge of her. She desired to make a visit in town this morning, and was permitted to do so, and while on her way was attacked by some cruel children, who knowing that her family wanted her to die, treated her as described. She was immediately sent for, and soon her *little guardians* were seen guiding her by the hand through the Mission gate with apparently as much care as if she were a beloved grandparent. It was to us an interesting sight, and yet painfully affecting. Such sympathy on their part, we know is not a plant of indigenous growth. *It belongs not to the soil of heathenism*; their "tender mercies are cruel." The exhibition of such feeling in any degree is therefore to us full of interest and encouragement, and the best indication that we can have that our instruction has not been in vain. The old woman tottered along, emaciated, shrivelled and wounded, wearing a countenance, if at all expressive, indicating the existence within of feelings diabolical. She is truly a benighted, degraded, miserable being, "having no hope, and without God in the world." We should be truly gratified if the girls continue their kindness to her, but "patient continuance in well-doing," is a rare virtue among them.

May 11th.—I am sorry to record so soon that one of the girls who seemed

to feel so much the other day for old Teteh, and who attends upon her, has been detected in abstracting largely the fish given to her for breakfast. Food, especially meat, affords a temptation under which they are all very weak.

Cruel treatment of a Krooman by his own Relations.

27th.—On receiving the Krooman into the Hospital, I hired a man nearly related to attend him as nurse. To-day he received his pay, and at night it was discovered that he had stolen the sick man's blanket, under the pretence of washing it. All that they have now left him, is a ragged handkerchief round his waist, the only clothing with which he came here, and an old cloth cap, which he needs as little as he does a set of midshipman's buttons. I thought this last act of cruelty too barefaced to pass unnoticed. I therefore called his Headman, or the Patriarch of his family, who is responsible, and informed him of the particulars, saying, that not a man from the town, not even a relation of the sick boy, of whom he has several there, (one, a sister,) had ever brought him so much as a cassada to eat since he had been under my care; that I had hired his nephew to act as nurse, and paid him well, and the only return he had made, was to steal his sick cousin's blanket,—a man perfectly helpless, not having hands or feet to defend himself. This "big gentleman" of the Grebo tribe, for such all the heads of the families are considered opened his eyes with an expression, apparently of unfeigned astonishment, that I should expect it otherwise. "Why," replied he, with a lip quivering under a half suppressed smile, "he is a *Grand Sess* man," i. e. belongs to another settlement, and therefore, is a legitimate object of robbery. "Besides," he added, "those *Grand Sess* Krooman, have killed too many of our people at Fernando Po." A feud has lately sprung up between the people of *Grand Sess*, and this part of the Grebo tribe, in consequence of the destruction of a settlement of Grebo Krooman at the island of Fernando Po, and the murder of some of its inhabitants by a similar settlement at the same point of people from *Grand Sess*. The latter, *Grand Sess*, is an off-shoot from the Grebo tribe, a large town, or settlement, about forty miles west of Fishtown, from which large numbers of young men go annually to sea, in the capacity of Kroomen, or laborers on board of vessels. The news of this affair, has arrived since the reception of the Krooman into the Hospital. If I were to give him up into their hands, I have no doubt that they would kill him. This robbing native seamen, however, as they land from vessels, is universal on the coast. Members of the same tribe, residing in different towns, and sometimes even of the same town, are not exempt. This very Krooman has, undoubtedly, been guilty of the same thing, and will be again, whenever the opportunity shall occur. Of this disposition all are aware, and whatever is done in this way by one town or tribe, is considered in the light of reprisal. According to their custom, whenever an individual commits an act of aggression, or contracts a debt which he refuses to pay, any other individual of that family, or even of that town, is liable to seizure, till the difficulty shall be settled, either amicably or by war: and too often war is the resort, so that many lives will fall as the sacrifice to one. In the times of traffic in human flesh, captives, in such cases, were sold into slavery; but now unless there is a prospect of peace immediately, they are put to death. This very *Grand Sess* people, within the last two years, treacherously murdered twenty persons,—men, women and children,—members of their own tribe, though of a different town, for a trivial matter, and are now engaged in an exterminating war with that settlement on that account.

We have introduced the foregoing extracts, not only because they are interesting in themselves, giving a *true* sketch of the *dark* side of the African character, but in order to couple therewith the fact, that the writer thereof, Dr. Savage, has again and again declared, verbally and by written documents, that the American colonies, and the colonists themselves, individually, have exercised and are exercising a demoralizing influence on the "native population." We respectfully ask the attention of those, whose opinions with regard to the colony have been influenced by the writings of this gentleman, to this fact; not in way of recrimination, or in a spirit of controversy, but in justice to those who have suffered.

EXTRACTS FROM LIBERIA HERALD CONTINUED.

ARRIVALS.

It is an old saying in Yankee land, that "it never rains, but it pours." We have been for some time *very hungry* for every thing. We had no butter until a short time ago, a Frenchman supplied us with a little to the tune of fifty cents a pound—no tobacco—no powder—no flour—no pork, no *every thing*. On the 7th inst., the long looked for Liberia Packet arrived with immigrants and other passengers, among whom, we recognise Doctor Lugenbeel and Miss Johnson. She also brought for different persons the usual supply of epistles and papers. The latter are chiefly filled with accounts of marches and counter-marches plots and counter-plots of the *army of invasion* in Mexico—reaping unspeakable glory in fields, out of which some of the papers say the Mexicans run so soon as an American shows his face!! Cheap glory this, and bloodless, if the papers speak truth; but we doubt their veracity, at least on this score. The Packet, also brought a supply of provisions and other merchandise, which we regret to say, are not quite so cheap as we *can* desire them.

On the 8th, the Margaret Ann, arrived. Passengers, Rev. Mr. and Mrs. Williams, Mr. and Mrs. Seymour and Mr. Tytler. She also brought out merchandise so that with the supply of the two, we will be able to weather the season. We are, however, looking for another—and expect ere this goes to press, to see the flag flying on signal hill.

Weather.—If one were choleric and disposed to find fault, he would have an excellent subject in the present state of the weather. Heretofore, the present month has been one of almost scorching and exsiccating heat, only occasionally tempered by the fitful gusts of the cool, unvarying and drying Harmattan. But in the present month, we have had, thus far, winds variable and cool drenching rain almost every night with an accompaniment of loud thunder, and glaring lightning. If this weather continue long, it will blast the hopes of the farmer.

To a superficial observer the coast of Africa, and the Africans too, are destined to the melancholy condition of America, and its aboriginal inhabitants. But we are bold to declare, we are not the subject of any such gloomy forebodings—but on the contrary exult in a firm conviction, that the coast of Africa can never be carried to Europe nor America, and that white people can never be strong nor numerous in these torrid regions. This is the sheet anchor of our hope. Another comfortable ingredient in our conviction, is a radical difference in the constitution of the African and Indian

racers. The latter appears to have been formed and preserved by an inscrutable Providence as a check on the ascendancy of wild and ferocious beasts in the western hemisphere until the arrival of the European. Having fulfilled his destiny, the Indian was then to disappear. Not so with the African. Ripened under the blaze of his *own* sun, and hardened upon his *own* burning plains he acquires a firmness of stamen equalling any thing enjoyed by the white man in his foggy clime, and which no foreigner can hope ever to possess here. When therefore, we hear that purchases of different points along the coast have been made by Europeans, while we admit the probability, when these purchasers are near us, of temporary annoyance we yet feel assured that in the grand result the benefit will be Africa's. To support a respectable establishment of white people on any part of this western coast would require a sacrifice of money and life, that no nation could be induced to make—to yield the direction of affairs to the hands of intelligent colored men would be to convert it at once from a European dependency into an African government.

These thoughts have been suggested by rumors rife in the colony, of the efforts which certain foreign traders, are now making to possess themselves of certain parts of the coast in our vicinity. We wish them success, and hope they will purchase and improve all that we cannot get hold of. We or some of our brethren will surely possess them, and if ready improved to our hand so much the better.

A few days ago a Spaniard on his way to the leeward in a large canoe, managed by a number of Africans of a tribe strange to us, put ashore under the Cape. She was hauled ashore and turned bottom upwards, apparently for the purpose of safety and shelter of the baggage.

The Spaniard came up in town, his men remained at a small clearing near the canoe. The day after his arrival, and just as he was about leaving a rumor got afloat that the Africans, the number of whom being greatly magnified, were slaves. Immediately on hearing the rumor, the Governor summoned the Spaniard in order to have the matter investigated. After a careful examination nothing could be elicited to criminate him, and he was permitted to depart. What his business was, and where he was bound, we have not learned.

CHRISTMAS.—This has been the most lively, joyous Christmas we recollect to have seen in Liberia. Expecting to be besieged by numberless little urchins with the usual demand for "Christmas gift" we left our bed at dawn and from our piazza bid a hearty "happy Christmas" to one and all of Liberia, demanded the compliment of the season and returned to bed. This device saved us—at least from giving, which in the present confused state of our exchequer could be done only with a miserable grace. This device reminds us of an innocent and humorous trick once resorted to by one whose image is still vividly before our mind's eye. He had been usually much annoyed by hosts of children demanding "Kismas, Kismas gift." As Christmas drew near he collected a large number of tracts bearing the title "Happy Negro." The day arrived, and in the children poured, when as each one said "Kishmas" a tract was handed to it. Disappointed and disconcerted the little ones turned away unhappy with the "Happy Negro" yet afraid to refuse it.

Even the natives were infested with the joyousness, and marched in scores through the streets demanding of all whom they met "Kishmas, Kishmas."

Where other people spent the forenoon of the day we have no right to say. We remained quietly at home thinking particularly of nothing and generally of every thing. In the afternoon we sallied forth and directed our steps towards the beach. Hundreds had preceded us, and the *tout ensemble* was truly inspiring. There were all shades and colors, from the fair Brunette to the glossy Black; all ages and sizes were there, and all sexes to boot. In one place Rev. Mr. Herring was bestowing a lecture of morality and good breeding upon a collection of juveniles grouped around him. Just behind the lecturer stood a table bestriding a number of baskets, &c. which gave token of a coming demonstration in which the little disciples would probably be delighted as much as in the present. A few rods distant on one hand sat a party quietly feeding—on the other, another conversing and another laughing. Here a party of ladies were jumping the rope, and there one of young gentlemen firing crackers. Some were racing, some walking, others talking and all happy; and all in so close vicinage to the lecturer as almost entirely to “drown his voice.” The amusements of the day closed by exciting athletic exercises by the Kroomen.

It is said the Fall expedition to Cape Palmas passed some days ago on its way down to that place. If report be true the long talked of “Liberia Packet” carried the immigrants.

We are much in want of a vessel from the old country—Tobacco and some other articles are in great demand and there are none to be had.

Query, would it be a bad scheme for this government to engross the sale of tobacco and some other staples of trade for the purpose of Revenue? Its exchequer must be enlarged by some means. Something like the above seems to us quite practicable and would probably meet all immediate demands.

THE CAPACITIES OF THE NEGRO RACE.

(From the People's Journal.)

Among the negro race, with all their disadvantages, many examples may be adduced which prove their intelligence, ingenuity, and bravery, and indicate that under other circumstances they would not be of that inferior grade which they are now said to be. Among these examples there is Toussaint L'Ouverture, the Napoleon of the blacks. He has written his name in history. There is also Lislet, a negro of the Isle of France, who was named Corresponding Member of the French Institute, on account of his meteorological observations. A negro, likewise, named Hannibal, distinguished himself as a colonel of artillery in the Russian service. The American (United) State of Maryland has produced two eminent blacks. The first of these was named Richard Banneker, the author of an almanac, and celebrated for his astronomical calculations. The other was named Fuller, and was an extraordinary example of quickness of reckoning. Being suddenly asked, for the purpose of trying his powers, how many seconds a person had lived who was twenty seven years and seven months old, he gave an answer in a minute and a half. On reckoning it up after him, a different result was obtained. “Have you not forgotten the leap years?” said the negro. The omission was supplied, and the result of the sum then agreed with his answer. Thomas Jenkins, the son of an African

king, became a stipendary Scott schoolmaster, instructed himself in Latin and Greek, and finished his studies at college. Lott Cary, a Virginian slave instructed himself, made himself useful in business, saved money, purchased his own liberty and that of his family, and afterward assisted in founding the African colony of liberated blacks, at Cape Monserado, of which settlement he was elected vice agent. Phillis Wheatly, a young negro girl, a slave at Boston, manifested much talent as a poetess; she also translated from the Latin. Paul Cuffee, another Boston slave accumulated considerable property by trading in merchant vessels, manned with blacks, and also distinguished himself as a friend of the civilization of Africa. The chiefs of the 'Amistad captives,' as they were called, whose story is mentioned at length in the American work of that worthy philanthropist, Joseph Sturge, appear also to have been intelligent characters. But we must not forget to mention Placido the bard of Cuba. This negro patriot and poet, although less celebrated, was of a like spirit to Toussaint L'Ouverture. Delighted by his verses, the young men of Havanna, subscribed together, and purchased his release from bondage. Placido, however, not only thought, but felt. He desired to emancipate his race. In 1844, he was arrested and executed, as the chief of a conspiracy formed in Cuba, for the purpose of arousing an insurrection of the negroes. On his way to the place of execution, he held a crucifix in his hand, and repeated aloud a solemn prayer in verse, calling upon God to rend the veil of calumny which was cast around him, declaring he was transparent before the Divine, but ready to submit if it was his will that men should blaspheme his dust. At the fatal time, he exclaimed, 'Farewell world! there is no pity for me. Soldiers fire.' His body was pierced with five balls, but remaining unkilld, he pointed to his heart, and cried, 'Fire here!' and fell dead, as at the instant two balls entered his breast. Thus perished Placido.

We are happy in being able to announce to our friends, the appointment of the Rev. Wm. Evans as Travelling Agent of the Maryland State Colonization Society. Mr. Evans, as many of our readers will know, is a member of the Baltimore Conference of the Methodist Episcopal Church, having been in charge of the Fayette street station for the past two years, among the members of which he has established a high reputation for energy and industry, as well as for his amiable deportment and true piety. We cannot but anticipate the most happy results from his connexion with the cause, and we most earnestly recommend him to the kind attentions of its friends throughout the State. He is now engaged on a tour in the lower counties of the Western Shore.

TERMS.

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